/199 cont./

853 bring back the milk secretion by a copious drinking of liquid sheep fat. Meanwhile the child is nourished with cow's milk.

757 For pains in the uterus (eñ gusset) and in the uterine ligaments (es saból, es sábo) the woman drinks a root decoction of ol mañgulai (Grewia villosa).

847 824 [237] To induce an abortion, the one concerned drinks a decoction of dried goat manure or a strong docoction of os segi (Cordia quarensis) or ol durgó root. During the subsequent two or three days of convalescence she takes a weak decoction of ol mokotan bark or one of the bark of ol oilale (Colubrina asiatica).

163 Concerning fertility, the relationship of the sexes, and child mortality I was able to discover the following. The largest number of one woman's confinements that became known to me was 17. The 87 old women questioned had given birth to 548 children all together, which gives an average of 6.3 confinements for one woman. Of these, 231, therefore 42.2 per cent, were boys, 371, therefore [165] 57.8 per cent, girls. Before their circumcision 38.7 per cent of the children died, including the stillbirths.

845 842 It should also be mentioned that the realization of a twin pregnancy is regarded as having arisen through one conception.

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182 595 shareholder, the rest of the shares are in the hands of his wives, who acquire these shares through the birth of a son. Through this the wives, who have the duty to tend and care for the livestock, are interested in the preservation of the property in the most extensive way. This is the one factor of the polygamy of the Masai promoting prosperity with all its advantages for the political economy. The other lies in the fact that many women give birth to more sons for one man than one woman could. Here, however, male offspring are augmenters of the paternal property. The boy grows up to become a warrior and brings his family the spoils of the numerous raids, through which not only is the herd increased, but, through the supply of new blood, is also improved.

Polygamy among the Masai is therefore a natural institution. Without it large masses of women would be deprived of their natural occupation, a condition that seems impossible for a primitive people. It is, moreover, a source of prosperity, which, among a culture-poor nomadic people, can only make itself felt favorably for their preservation as a people. From it follows, first of all, good nutrition, [146] which makes the body resistant to the effects of illnesses. It corresponds to my observations that among the Masai in general, among [165] adults, fewer cases of death occur as a consequence of illness than [164] is the case among the Negroes living in their vicinity. Also, serious illnesses are more infrequent among them than among the former 182 847 and are milder in their course. The circumstance that abortion is practiced by the women in only very rare exceptional cases also undoubtedly acts to promote health. One can sufficiently observe the harm that this bad custom has often caused primitive peoples among the various neighbors of the Masai, though indeed there are also exceptions to this. Thus, I met a number of Dschagga women who went through this operation four to six times and allegedly, as well as apparently, without harm.

182 165 854 [847] [853] In contrast to the high fertility there is also a rather high child mortality, though infanticide is entirely unknown. It is definitely beneficial for the child that through work the mother is not kept outside the kraal, but can always remain in the vicinity of the child. The long nursing period of about two years is also advantageous.

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182 Harmful to the child's health, on the other hand, are the poor huts,
165 which are always /346/ filled with dense smoke, and furthermore
854 the lack of cleanliness and the faulty diet. The belief, widespread
[362] among all African primitive peoples, that fat gives strength and
[853] health leads to the stuffing of the baby, despite all its struggles and
146 screams, with unbelievable quantities of butter. Soor, as well as
[856] stomach and intestinal affections, and ailments of the respiratory
[164] organs are therefore also the principal illnesses that carry off the babies. If one compares the high mortality among children with the very low one in later life, and if one further considers that, in inspecting the Masai kraals, one finds almost only healthy people full of energy, one cannot resist the thought that the treatment of the children, especially the babies, unconsciously aims at culling out all the weak elements at an early age and preserving for the people only the most vigorous ones that are equal to the demands of life. Seen from this standpoint, that of natural selection, the high child mortality seems less unfortunate. Finally, the late age
182 at which the men enter their first marriage is unfavorable for popu-
582 lation increase. Until about the 28th or 30th year of life the Masai
836 belongs to the warrior standing, and he may marry only after leaving
837 it. This circumstance in turn makes free love, such as exists in the warrior kraals, an understandable social institution. One must judge this arrangement on the soil in which it grows, in order to remain objective. From the same standpoint we shall have to judge more leniently the free love existing among the married, which, despite numerous restrictions, appears to us like a continuous prostitution
[548] of the woman. One can do this all the more since through that professional prostitution is excluded here, and consequently the possibility of infection is greatly reduced; this last circumstance is undoubtedly to be regarded as people-preserving. Actually the Masai
[164] maintain that in former times (before the great livestock epidemics) venereal diseases only very rarely occurred. Immorality is rightly
182 regarded as a people-destroying factor, and history teaches us by
831 many examples how licentious and refined sensuality was one of the grounds that caused the decline of higher peoples. Here among the Masai, however, it is not a matter of this unnatural kind of

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178 241 that are started with as a rule and which one therefore finds in all the settlements. Yet despite the ease of production of the field crops, the transition to agriculture nevertheless is taking place in a way 178 that is reducing the population in extraordinary fashion. First of all, 182 the acclimatization process slowly being accomplished demands a great sacrifice of human lives. The Masai, little afflicted with 164 fever in the dry steppes, suffers with it quite seriously in the moist 165 regions in which mosquitoes are permanently at home. Thus on two occasions in the same new settlement I found all the adults and many children sick with fever. Another one had just been abandoned by its inhabitants, leaving the sick behind. The ones left behind, principally men and boys, were badly reduced by fever and, in addition, suffered to a great extent from virulent leg ulcers, whose great extent -- in many cases they covered the entire lower leg, from knee to ankle -- probably is to be traced back to a general weakening of the body by fever and lack of food; for such ulcers are not common among nomadic Masai, and, where they occur, /350/ they remain smaller and show a tendency to heal rapidly. Other illnesses arise from the unfamiliar diet. The rapid transition [262] from an almost pure meat diet to an almost pure vegetable diet makes demands on the stomach and intestines that a body weakened by fever is seldom equal to. Sickness and death from this cause are frequent and are increased further by the consumption of bad water. Thus, more than half the people in one settlement complained of painful diarrhea and bloody stools. All these acclimati- [842] zation illnesses seem also to manifest their effect in decreased [163] fertility of the women and increased child mortality. I was repeatedly struck by the small number of sucklings (two-year suckling period) and older children. Thus early in 1902 in Ngaruka, between Lake Manyara and Lake Natron, among a number of about 50 women, I found only twelve children, three of them babies. According to the statements of the parents, very many children had died of various ailments, especially fever, stomach and intestinal affections, several 178 also had perished in Masai attacks. For the Masai who are becoming 619 sedentary, the ones still living among the "people" as nomads are 721 a scourge that scarcely falls short of the illnesses just mentioned in

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its effect. Hated as faithless and despised as agriculturalists, the sedentary ones are constantly plagued by raids that not only cause them great loss in human lives, but also take away any possibility for them to arrive at any improvement in their way of life by keeping livestock for the attainment of the meat and milk diet so necessary for them. Moreover, the frequent intercourse with sedentary Negroes and caravan people leads to an increase in the cases of venereal diseases. Premature marriages of girls, which can not happen among the Masai still living as nomads, is not rare among the sedentary ones and often enough leads to the death of the young woman who is scarcely more than a child and whose bony structure, despite her attained capability to conceive, is not yet developed. Finally, it must still be mentioned that no doubt the longing for the formerly free life in the broad steppes and the feeling of humiliation over having become a so deeply despised cultivator of the soil oneself are factors that have a wasting effect. The latter circumstance also brings with it a decrease of national pride. The barrier that kept Negroes out of the community of the Masai has fallen. A disadvantageous race mixture hurting the people is slowly taking place. Among the Wakuafi this process was more rapid in their period. At that time no European administration prevented their raiding expeditions in Negro regions, from which they brought home livestock and women experienced in agriculture.

In frequent -- almost daily -- intercourse that soon springs up and then continues to exist between the Masai who have become sedentary and the settled Negroes, the Masai naturally also share in the disadvantages that /351/ come to the Negroes through the encounter of their lower culture with our higher one.

We have seen how many difficulties sedentation brings to the Masai, and it is therefore not surprising that a part of those who have already become sedentary give up their fixed residences again after repeated failures. These then often join the Wandorobo, to live by hunting, and call themselves this.